# Queeruption
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3ine III

www.queeruption.org

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# on the elections...

Congratulations Tanya on winning the Sydney seat in the Federal Election.

Of course, the sort of politics I completely support are simply not going to win endorsement from the majority of Australian voters, social progress not being uniform, and while I have registered my protest at your lack of parliamentary opposition to the gay marriage ban when it was passed by the House of Reps, I accept that the stance you took (being absent form the chamber when the bill was finally put) may well have been neccessary for your re-election (either directly based on your electorate's vulnerability to homophobia, or indirectly based on your electoral need for support from the wider ALP party machine vulnerable to a certain level of homophobia).

You are one of the few politicians who have fairly consistently supported people's rights to equal and fair treatment regardless of diversity of sex, gender or sexuality. I recognise and applaud this.

Politics itself requires diversity. Politicians in middle-ground parties such as yourself, able to move the party machine to some degree towards progressiveness, and likewise limited by how progressive the party machine can stretch to. And feral animals like me, with uncompromising idealistic demands that haven't a hope of being electorally acceptable presently, but may shift the mainstream a little in the right direction even now, and with a little luck may be accepted as common sense in a couple of decades. There may be occassional friction between us as we move at different speeds, but we are heading in the same direction, working for many of the same progressive ideals.

Anyway, the circle of Tai Chi turns, and the darkness spreads even thicker and stronger, most powerful near its finish, where a sliver of light is slowly growing. That, or Howard's re-election is just f(subscript: *)cked.

Yours sincerely

norrie mAy-welby
(on behalf of no one but myself)

# COMPUTER MEDIATED Communication

I casually mentioned to a friend recently that I'm really enjoying my new cyber habit, when the conversation took an odd turn for the worst after I mentioned specially what I enjoyed doing- chatting to straight guys (or what I perceived to be) whilst presenting as a straight female. It was then that I noticed a mild disapproving resistance in my friend's manner, so I swiftly changed the topic in an attempt avoid the sudden awkwardness between us. I didn't really have the energy or even the interest to challenge him and I felt that it was unnecessary to defend myself. It was a few days later that I got thinking about my online CMC (computer mediated communication) rendezvous and asked myself: Is there anything wrong with manipulating my sexuality and gender identity for sexual curiosity and stimulation online?

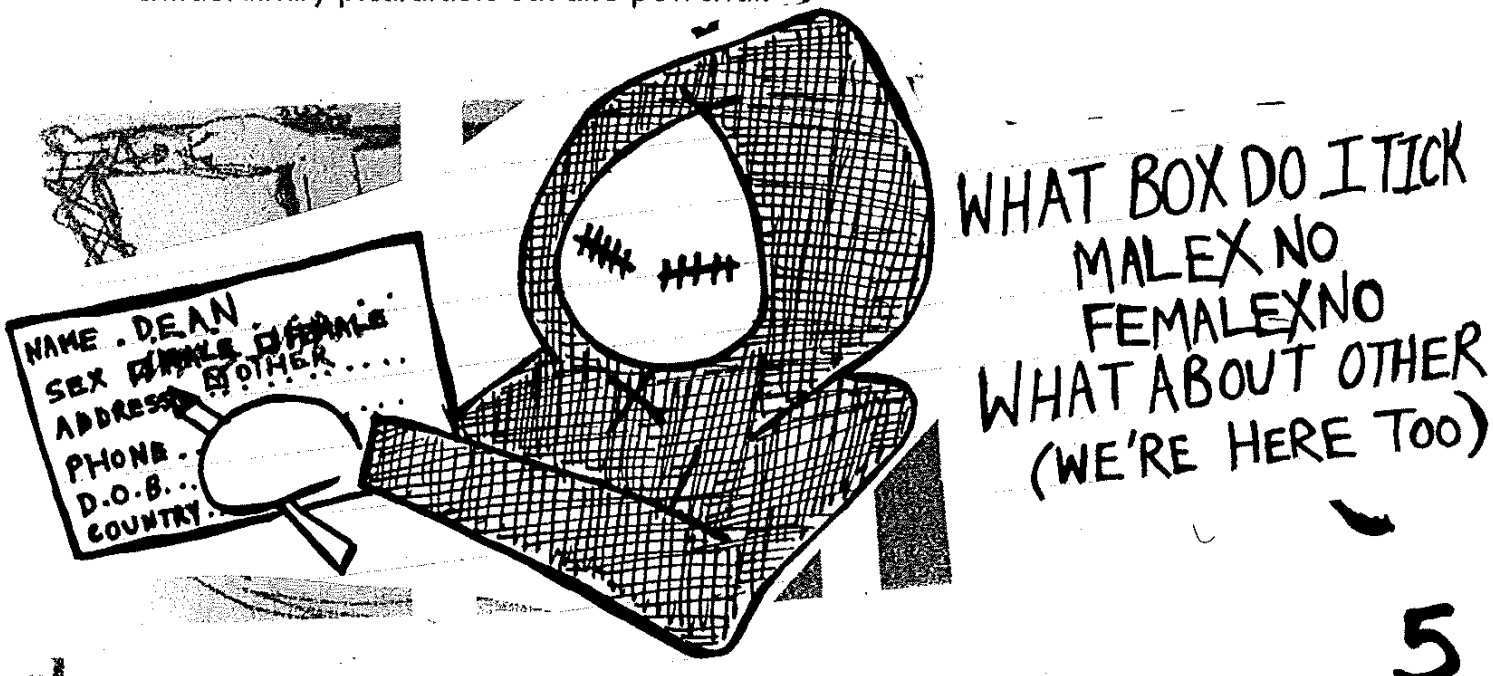
I guess you could say that, through my online adventures, I dabble with the deconstruction of identity based on adopting a multiple approach to defining identities based on gender and sexuality. I attempt to transgress from a non-normative sexual identity (bent male) to a normative sexual identity (straight female). Such cyber sessions I feel reflect a decision made on my behalf to veer away from the largely rigid paradigms of heterosexual social constructions and all its residual traditions and dogmas, after discovering I was bent. I have since carried this believe to a virtual space, where I can more readily, and unfortunately more openly, explore my sexual/gender dimensions during of sessions of CMC in various chat room environments. Within the world of text-based CMC, there is I feel, a direct invitation to utilize or explore the limits of my own imagination within a medium that provides, when used wisely, safety and anonymity. CMC is a medium whereby the option of identity manipulation can be endless. CMC presents a platform for me to expand paradigms of preconceived thought, sexual expression and gender interaction. It's a forum where I can correct and expanded upon outdated stereotypes around sexuality, gender and identity. The straight female I construct is always proactive in having her sexual needs met and only passive when she is in the mood. She challenges her cyber partners with her ability to explicitly express her sexual wants and proudly avoids self-censorship or apologies.

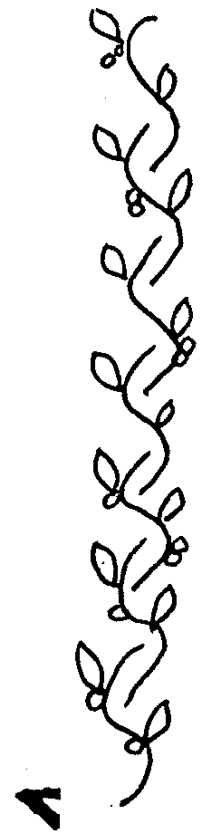
I guess I view the virtual world as a sanctioned space where many opportunities are presented via text -based CMC to contradict largely male heterosexual constructions of sexuality and gender normatives and all the residual prescribed behaviours and expectations. It's also an opportunity to play. To take advantage of this space it helps if you can move away from fixed notions of the self as purely one-dimensional or that your identity is entirely bio-determined and constructed around materialism or geography. What's cool for me is that in moments of self awareness during cyber CMC, I'm able to gain a sense of heightened personal liberty through the myriad of options I have before for me for my own sexual exploration and expression.

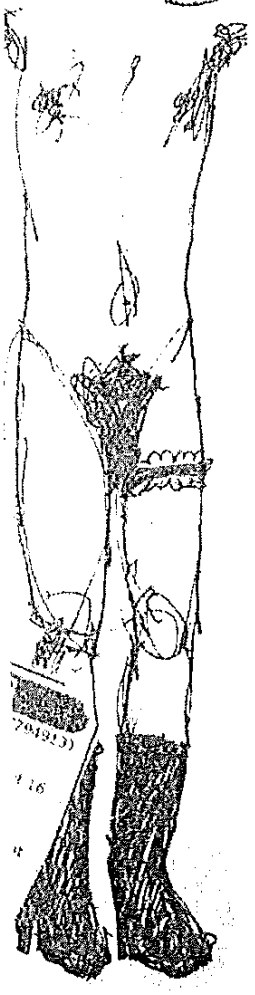
In same respects my straight female online ID is a smaller portion of my larger being. An extension that is largely socially unacceptable in a non virtual space. I doubt that there would be much acceptance if I were say at a largely straight club and I introduced my self as 'molly_wet4u' (not my ID btw) to a straight guy. He'd be very reluctant to, shove his fist up inside my smooth warm pussy or nail me nice and deep up the ass as I lay bent over the corner of his bed as he violently slaps my ass cheeks. Which is cool, I mean it's a non virtual space and to him I'm presenting as a male (perhaps even a straight one) so what's in it for him? Transfer that introduction to a CMC environment and his reluctance is more likely to disappear if I am convincing as 'molly_wet4u' (once again, not my online ID).

The idea of occupying a gender or sexuality (or both) online is not a new phenomenon. However, on a personal level the new found freedom I have uncounted from CMC is. To extend from my biological attributes and my 'non-virtual sexuality' via text-based CMC is an activity that elicits from me no embarrassment and definitely no apology. I can be myself (any self), if I so chose. The basis of my friends reaction to my declaration as I later found out was that I was through my chosen gender and sexuality actively and wilfully deceiving these straight guys I spoke with. What I'm aiming to avoid here is a counter argument to my friend's reaction to my declaration, but rather a thought out reaction to the questions which surfaced from his unexpected reaction to my virtual encounters.

I don't view the internet or any of my encounters as an entire reality and certainly not a reality based on fact. Rather, I view the internet as more of an extension of my own self made and self determined reality. I accept this, therefore I take responsibility for any unfulfilled ideals or any possible 'deceit' made towards me by people presenting as someone they may not physically be in the non-virtual space. I feel no deceit actually takes place. The person that they are presenting as is genuine expression of themselves. It's there truth and I have no right to deny them of that truth nor them of mine. I don't feel on any level like I'm misleading other people by manipulating my sexuality and gender for sexual curiosity and stimulation online. On the contrary, I feel as I am being truthful to myself and respectful of not only my sexual desires but also there sexual desires. I recommend and endorse it. Most importantly it is the liberty to self define or rather redefine my sexuality and gender identity in a virtual space that I find not only extraordinary pleasurable but also powerful.







# NO MORE SEPTEMBER ELEVEN

Lyrics by norrie mAy-welby
Dedicated to the optimists of the Right, cos this is the best they can do:
(sung in 3⁄4, with a tip of the tongue to When the Moon Hits Your Eye)

No more September Eleven, from now on, we'll just go straight from ten to twelve.
No more angry Arab men cos we've bombed them, and told their sons that we're their friends.
Never again will the terrorists make us afraid to live our way of life,
Now the secret police have more power to detain us, that stops the disorder and strife

You can't queue for the loo on a plane if you do the security guard pulls a gun,
It's a small sacrifice of a wee civil right, but it's Freedom that has to be won,
We're a peace-loving people, in fact we love peace so much that for it we love to fight!
So there's less cash for welfare and childcare and healthcare, but we'll pay for a pre-emptive strike.
(by God)
Gay marriage must not be allowed to exist cos it threatens the husband and wife,
Who can't have contraception pills, condoms, safe sex, Or abortions that kill human life.
We must breed lots more children cos we need to replace the ones that we lost in Iraq,
Leaving radiation from our spent shells, and minefields, and Starbucks Coffee and Big Macs.

We being peace to mid-Eastern countries and we show them the way with our trusty Road Map,
While Israel builds a wall around Palestine soil, and Bethlehem gets bombed to crap!
But we're safe in Australia, so there is no danger, to Opera House or Harbour bridge.
We're protected by Santa and all of his elves, and the magnet that's stuck to the fridge.
(reprise, hum first line:) Hum hum hum hum hum hum hum hum hum hum hum
hum hum hum hum hum
No more angry Arab men cos we've bombed them, and told their sons that we're their friends
Hum hum hum Will the terrrorists make us afraid to live our way of life?
We don't know what that is till we're told when we're sold it, but why can't a dyke have a wife?
It's become too depraved, how can our souls be saved, when we're so mad with fear it's insane,
But it's never our fault, so we'll never apologise, it's just a damn crying shame,
We must be unrelenting and never repenting, of shoot first and ask questions last,
For the lessons of history we missed are repeated, until they are learned, or we're past.

# THE INAUGURAL AUSTRALIAN GAYLESBIANBISEXUAL ♡ ♡ TRANSGENDER INTERSEX QUEER MULTICULTURAL CONFERENCE

The Inaugural Australian Gay, Lesbian, Bisexual, Transgender, Intersex, Queer Multicultural Conference

✻ www.also.org.au/agmc

✱ 15th- 17th October, St Kilda Town Hall, Melbourne

◎ has online registration available

Check out the draft program for this historical conference on our web site and you'll find an amazing Queer Multicultural Feast. You'll be entertained by talent that is definitely not straight or Anglo. This will also be an opportunity for Multicultural Queers from all over to share experiences and support.

!! The ...ll be hosted by the fabulous Sue-Ann Post !!

...ficially launched by ...ster for Gaming, ... Minister Assis... ...

by a wealth of experienced experts on issues that will include cultural identity and sexuality, health and well being, ...ce, community and belonging

Minister for ... and ... for ... Council

You'll also be ... Comm... Telev... Ethni... ...isation

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Auatralia

Daryl Higgins, President, Al... ...ive LifeSty...

(ALSO)

Happy Ho, Medical Practitioner, Political Activist and Per...

Phong Nguyen, President, Ethnic Communities Council of Victori...

Rodney Croome, Spokesperson, Equal Rights Network

Somali Cerise, Co-ordinator, GLBT Anti-Violence Project

Tony Briffa, Vice President, Androgen Insensitivity Support

# How the same-sex marriage campaign made me join a gun club

Well, not really, not yet..... Since the marriage and adoption amendment bill(s) reared their ugly heads, I have been increasingly wandering what, if any, type of response is warranted to such moves by our pollies. Initially a slight head fuck prevailed as I tried to unwrap the issue. The most obvious issue was, should, and how does, one campaign for an institution (ie marriage) that ultimately oppresses us. With it's delusional self-righteousness, perceived 'naturalness' over all other relationship types and its trendy malnourished social unit – the nuclear family, who in their 'rational' mind would chase such a suffocating fantasy. Many of my friends sounded the same bell, some of which would later question my involvement in the campaign. But I wanted to know more as I thought the issue wasn't simply about non-heteros making possibly ill-informed decisions that encouraged assimilation.

While plenty has been said about the same-sex marriage issue being used by Howard as wedge politics to maximise his election chances, the way these issues ignite the right today are often absent. Some argue that in a climate of hyper-constructed fear (ala post-s11), the populous becomes more controllable. Fear is good for the status quo. Critical appraisal flourishes best in the absence of fear. With a fearful population social control becomes viable even efficient as many people retreat or cling to irrationality and simpleton - simple ways, simple (eg. gender) roles, simple beliefs, simple solutions. The simple, black and white life becomes dangerous, as it rejects complexity and the grey in life and in love, hence prejudice and hate crimes prosper. Enter the religious right. The Teliban of the West. Fundamentalism, which espouses convert to heterosexuality or suffer the consequences (eg. hate crimes, HIV/AIDS, suicide, and oh yea, hell), and that's just for starters.

Under the latest constructed Orwellian war, 'the war on terror,' it is nauseous to note that Bush and Howard have been going sick to foster and mobilise the religious right. And it's working. From the Hillside loonies to the Salt Shakers, the Christian Teliban are here and they're being listened to. The naïve, vulnerable and most importantly the Government are listening. What's with the Government building relations with these poor "souls?" It is easy to think that the Coalition are expanding their 'god nut' support beyond the traditional mass-cult of the Catholic church, which may represent a new government strategy perhaps acting as a catalyst for right wing value adoption and/or ultimately manufacturing consent for the Government to move further right. Helped along by publicity these god nuts garner, from an ARIA chart topping song to easy media attention when there's a call to boycott television shows depicting queer characters, a more widespread shift to the right is happening among other institutions and organisations, and/or their funding bodies.

Three examples that spring to mind are the replacement of services developed and administered by the Queensland AIDS Council, which now becomes under the domain of a faith-based organisation, ACONS crystal meth program rejected in favour of a faith-based program, despite it given a higher priority recommendation from the Heath Department and the Anti-discrimination Board and Mission Australia's current discrimination of transgendered people. Also, not unlike the increase in race hate crimes since S11, so to have homophobic based crimes, particularly on our uni campuses, the recent example being queer students at Wollongong uni being denied, and forcibly removed by riot police from a safe space they were trying to claim in response to their safety concerns.

While the 'war on terror' has helped Howard push his right wing agenda with greater efficiency, this push got under way as soon as he was first elected. He has embraced retro style to a new level. Not happy with economic rationalising nearly every public asset and space, he now wants to control our private lives by returning our lives back circa 1950's, ala nuclear family style. Which is smart but dumb. Smart because as a pro-capitalist he realises that just after WWII, the nuclear family was at it's sickest peak, thus, along with a growing economy, most efficiently fuelling capitalism via assumed 'natural' gender roles where women carry out unpaid and unrecognised labour, ultimately preparing and providing society with the current and next generation of (preferably) healthy, productive and obedient workers and for no charge, go figure! The key goal to this circa 1950's syndrome is efficient management of the economy. Control of both public and private spaces enhances management practices. Control of private spaces means enforcing gender roles. Queers pose a serious threat here as we challenge the notion of 'natural' gender roles opening up the possibilities of alternative roles, identities and ways to love and fuck. The funny thing is, is that if gender roles are like so 'natural' or innate, then why does the church(es) and state spend so much time and energy neurotically protecting it. Surely if these roles and the nuclear family were so 'natural' then no amount of social and cultural forces, be that dirty queers wanting marriage, activist judges allowing access to marriage to all or a lesbian kiss on Neighbours, could erode them. But then again we are talking about a bunch of irrational god nut fascists where sensible debate on complex issues doesn't run a chance against their fundamentalism.

But ya gotta love fundamentalism, especially religious, well at least from an academic perspective. Fundamentalism is an effective cognitive tool. It's simple, black and white, no room for grey, no room for complexity, no room for debate, no room for development. It's historical roots makes the current mobilisation of these loony's more effortless than the left whose history of mobilisation can be fragmented and fluid where lessons from our past struggles can be lost or forgotten. Solidarity and collective identity also become more readily achieved here than say on the left, where often, diverse beliefs and strategies are democratically sought through and debated. The costs here are time and potential divisions among the community. This appeared to cut through my experiences when involved with Community Action Against Homophobia (CAAH) who mobilised many from the queer community and beyond around the Marriage Amendment issue.

CAAH was reactivated at a same-sex marriage forum held at the University of Technology, Sydney. From the beginning I was concerned that the issue wasn't adequately discussed or debated. Was this campaign simply about providing queers with access to marriage and thus encouraging assimilation or could we take it further and use the issue as a platform to highlight the government's inherent homophobia influenced by the religious right and big business. And what would be the most effective strategies here to achieve what we wanted. With time and resource pressures, as well as, the composition of CAAH, which consisted of individuals having a very diverse set of politics and different levels of political experience, I knew it would be a test of political compromise. Autonomous individuals, community group reps, members of most political parties (The Greens, Democrats, Rainbow Labour, Socialist Alliance), student activists, even a 'gay' priest (from the MCC), god forbid, came along to contribute and help out to certain degrees. Noticeably absent from this grassroots response to the issue was the Gay and Lesbian Rights Lobby (GLRL), in fact the GLRL would not and still will not endorse any of the rallies CAAH have organised. This caused a lot of resentment among people who were confused as to why the GLRL would not show unity among groups fighting for the same cause. Perhaps the GLRL have become somewhat of a textbook example of what some scholars consider to be an increasing trend among today's rights and advocacy groups. Where goals of organisational maintenance and career advancement displace social change goals and democratic participation. Also during the last 40 years rights and advocacy groups have moved away from diverse grassroots participation to recruiting cheque book members who tend to be more privileged, thus concerns of representation emerge. Stemming from discussion and critique of the GLRL in the public domain, the GLRL came to a CAAH meeting with an olive branch, or was it a lemon branch as during the meeting the GLRL demonstrated no commitment to working together or even increasing communication between the groups. They came, they lectured, they left. The olive branch was not one motivated by cooperation but one of protection of self-interest. It was patronising and embarrassing, embarrassing for the GLRL as Rob and Somali came across as slightly immature, robustly inflexible and very defensive. Perhaps the symptoms of an identity crises had emerged, as their gentrified cooption by the ALP over the years had lost its smoke and mirrors, as a result of the ALP supporting the Amendment Bill, effectively siding with the Coalition and Christians.

Putting the problems of the GLRL aside, I appreciated the diversity of participants and knowledge sharing within CAAH, and was eager to have more debate on some issues. So when Queeruption was asked if they would like to endorse the first CAAH rally I said I would put it to the group. Poster printing deadlines considering, the next Queeruption meeting was awhile away so I posed the question to the queersydney egroup. I thought it might start discussion among Queeruptors. A day or two past and no one responded on the list, apart from a couple of people who supported the endorsement off the list. Of concern was, would Queeruption look like it would be supporting hetero assimilation if they endorsed the rally? Perhaps. I saw it more as supporting the bigger issue of the fight against all forms of homophobia, with the hope of a more direct action

response targeting the right. But as things chugged along it became clear that the majority in CAAH promoted the issue within the comfortable domain of reformism, thus I felt the "married rights for all" slogan began to smell of assimilation rights. Some in CAAH may argue that this approach was strategic in terms of making the issue more palatable to attract new comers before they become more radicalised, but I still wandered. I wandered that, while a bunch of lefties followed the almost formulaic method of building a campaign and hoping at the end we would have a solid base of skilled up radicals, the right are helping kill queers. Should not our campaign involve an immediate direct response to these right wing groups? After all these loonies are promoting hate, violence and murder/suicide to queers like, yesterday, today and certainly tomorrow. Are we not entitled to, not only self-defense but also community-defense against these shit for brains. I'm sure we could have a convincing rationale even for a pre-emptive strike on these groups so as to minimise and prevent future injustice and violence against queers. And what method of direct response would be most effective and why? How would the right respond to such a militant response. Would it exacerbate the issue, make the right more powerful? How can we learn and train for this? Are there any other queer collectives out there ahead of us here?

Searching online, not extensively, was a little disappointing, although I did come across a group by the name of HARM, Homosexual Armed Resistance Movement, describing themselves as *a radical organisation dedicated to the destruction of the Religious Right and the dissolution of mainstream 'Gay Culture' that enables and supports it.* The website suggests, "*take off the dress and pick up a gun*!" Is this for real I thought or are they surfing the line between authenticity and media stunting? Plus, people who wear dresses can still pick up guns I thought. Reading further, and before finishing entertaining thoughts of joining a gun club, a biodeterministic flavour flooded my palate. This had to be a stunt aimed at role reversal on right wing oppression. Some nice fast food for thought anyway.

To end, be that on an attempted constructive note, while there have been a few cuts, bruises and headaches along the way, the campaign against the homophobic Marriage Amendment Bill has been interesting to say the least. I think I can safely say that if it wasn't for CAAH's efforts there would have been next to no media (especially mainstream) exposure of the issue and therefore even less debate. In fact, gay marriage news from the US got more local media attention here than the Friday the 13th amendment. On another note, it has also exposed I think, the problem of unity under diversity in campaigns. The lack of firstly, openly acknowledging this diversity and secondly, the absence of effort in navigating through this development and expression of diversity was evident. Perhaps the challenge is to harness/maintain links between diverse groups and individuals as an exercise of knowledge sharing while at the same time these groups can develop and carry out their preferred strategies and actions as each group or person sees fit. One thing for sure is that the loony right ain't going away any time soon, nor will the 2 major homophobe parties, which I think will ultimately foster more direct action responses and discussions from people, something sorely missed during this campaign.

by mukole

P

# QUEERUPTION FILM FESTIVAL COMMITTEE REPORT

by Trashie

(Random made-up quotes not in any particular order.).

SETTING: There's an amazing fluoro artwork on the wall by a bloke who decorated the Kit Kat Club in Berlin. Mr N, Ms K and Mr T are feasting on vegan soup when Ms C arrives. Mr N's three flatmates are sitting nearby in the living room.

"Let's not do two days. I don't have the energy.

"I'd never thought it was two days – only a night."

"Three of us work full-time."

"I can't get any extra time off work."

"That date clashes with Biversity."

"Is that any good?"

"Yeah, friendly."

"We could go to both – film night and dance party afterwards.

"Let's put some sofas around so they could turn up the next day and have a Recovery."

"Dunno if I can make it then – some of us might go to the Queeruption in Berlin."

"That's two weeks after the State of Emergency gig."

"Which day is easter egg day? I've got a two year old."

"Sunday!"

"I didn't know that."

"Everyone should!"

"No, that he had a two-year-old."

"I'm getting a Coke. Does anyone want one?"

"That's the product of the evil corporate machine!"

"Cos I feel tired!"

"Can I have one?"

"Yeah, but it's at room temperature. I'll get some ice."

"Dunno if I'm going to Berlin – it depends on my mental health."

"There's nothing a couple of Coca Colas and a stint in a psychiatric unit can't fix."

"Can we get films reflecting different sexualities and agendas? We need a political film, an activist film and a fluffy film."

"There's a good film about intersex people who are campaigning for unisex toilets.

"It's quite expensive."

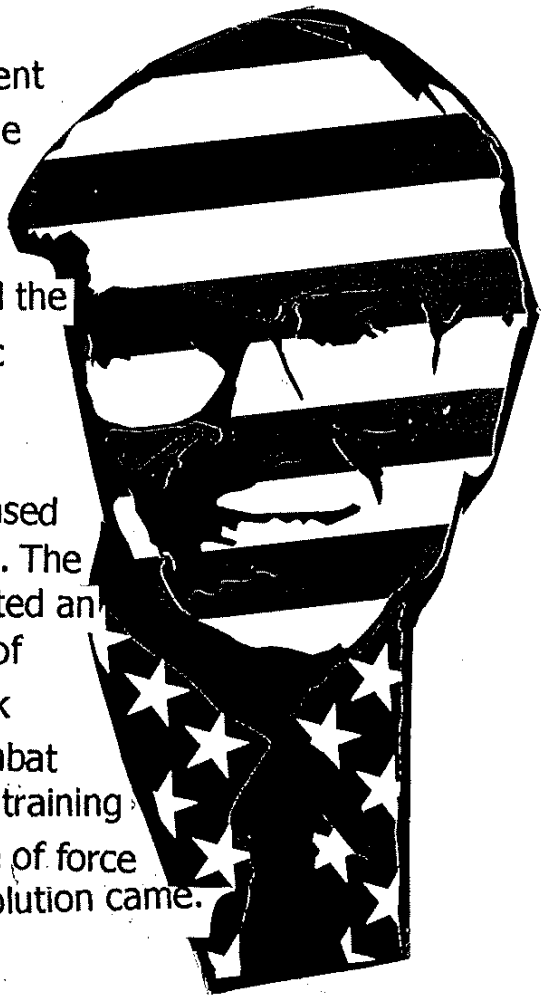
It's free if you're a worthy not-for-profit group."
We've got more chance of getting it for free if we
ıave proof of campaigning for unisex toilets."
I hate unisex toilets. The guys hog the mirror and
ɔut on more makeup than I do."
We could send them pix of us out the front of the
ınisex toilets at Home."
"Performance – open mike – that's easy to
ɔrganise. Publicity, legal info. Food. Art.
Discussion ideas. OK – we'll take two each and
eport back in two weeks."
"I'll check out some buildings to squat. Maybe
hat cake shop.
'Have you ever broken into a building?"
'You just hope a door falls open."
'What if we're caught painting the walls?"
'If the paint's fresh and they find the materials
we've had it.
'They can confiscate the projector."
'You have to plan your exits before."
"We need more members. Can we get those girls
who came last week – I'd like to suck them in."
'Not suck them in! Attract them!"

"Help, Queeruption has sucked me in! I'm stuck to
my chair!"
"We'll send out a wish list. People will plug in
when they see it."
"Did you see The L-Word last nite? It's rubbish.
Nobody's like that.
"They had a bunch of dykes talking about bush
confidence!
"It'd be good to do a sendup skit with some
butches saying: `I'm really worried about bush
confidence' in a totally non-worried way. You
wouldn't even have to change the script."
"I like Sex and the City better. Especially when
I'm stoned."
"Are you going to recycle those Coke cans?"
"Yeah, put them there and the recycling fairy will
take them away."
"Wait, I'll see you to the front door."
"Why? Are you going to kiss us goodnite?"
"No, he's going to fuck us goodnite."
"Make it a quickie. I've gotta go..."
"Are we're all going home in the same direction?"
"We could have just brought one car!"

The year is 2017...

START: When university became privatized in 20?? student dissidents organized militant direct actions which saw the violent takeover of educational institutions.

The impact of GATS rendered government assistance nonexistent, thus working class students unable to afford the cost of education, joined the defence forces in a strategic move to get free accommodation, army fetish wear and synthetic beef jerky. In such close living arrangements, horizontal same-sex recruitment of revolutionaries increased exponentially and many joined the cool rebel queer bloc. The regular meals, enforced curfews and military drills facilitated an unprecedented ability for ring-leaders to organize. Lack of purchasing power gave new recruits other things to think about such as the global crisis and how to creatively combat youth apathy syndrome. Meanwhile access to weapons, training in explosives detonation, and righteous belief in the use of force would prove handy for the rebels when their call to revolution came.



In this era, universities became sites for security companies to expand their markets under the new domestic imperialism policy.
Peaceful, non violent direct action strategies of the late 20th century had failed to bring about the revolutionary changes requisite in the fight for the right to education, in the face of the new government sanctioned police state. The democratic rhetoric expounded by institutions allowing the existence of student councils, merely served as a fascade for student representation, that only achieved concessional reformism. Involvement in student unions became attractive only to those seeking future positions in government or stop-gap employment opportunities for the jaded student activist who had been around uni long enough to complete their degree.

In the broader student movement left leaning reformists woke up to the ideological necessity and emergency for revolution. Turned on by the intellectual and sexual possibilities of queer, they wanted in on the cutting edge of radical activism. They realized that the former view of getting a degree to get a high paying job to increase the chances of breaking into the property market was a myth passed on by former generations perpetrated to instill material security, an ideological farce used by the ruling class as a technique ensuring mass passification. This was the era where parents had mortgaged their houses to send their kids to uni, in the hope of them climbing the social ladder. Yet, the cultural cool of gender fluidity had made all genders and sexualities attracted to each other, and thus a belief that another world was possible. Consequentially, the demise in gaystream and heteronormative coupling made redundant the great Australian dream in owning a home. By default, all progressive student activists were either queer or became queer as a tactic of resistance to the status quo of bourgeois material elitism.

During the Great Privatisation public schools were shut down. Those that were not turned into reality TV studios or shopping centres remained abandoned and vacant. Seizing the every opportunity to reclaim former public spaces they eventually would be squatted and utilized by the rebels as training grounds and spaces to exchange recipies for sedition.

The deregulation of airlines, effected by the wests subjugation of the middle east and thus unlimited access to their oil, had pushed down the cost of fuel and thus air travel. This enabled frequent national meetings to occur and interstate relationships possible. The exchange of great queer love gave hope to new activists wanting in on the mobilizing queer bandwagon. Yeah, queer sexuality was the new alternative cool and attractive to those unable to buy into an empty marketed identity.

Meanwhile in the new police state, the government gloated that activism was dead and that their zero tolerance policy on civil disobedience had been achieved, but in their drive to increase numbers in the defence force, growing queer bloc, went underground in order to buy time for the moment ripe for revolution. The avoidance of public attention brought together those who refused to become indoctrinated in the passification of the masses.

John Howard had been cryogenically frozen and images of his eternal existence were beamed on plasma screens everywhere.

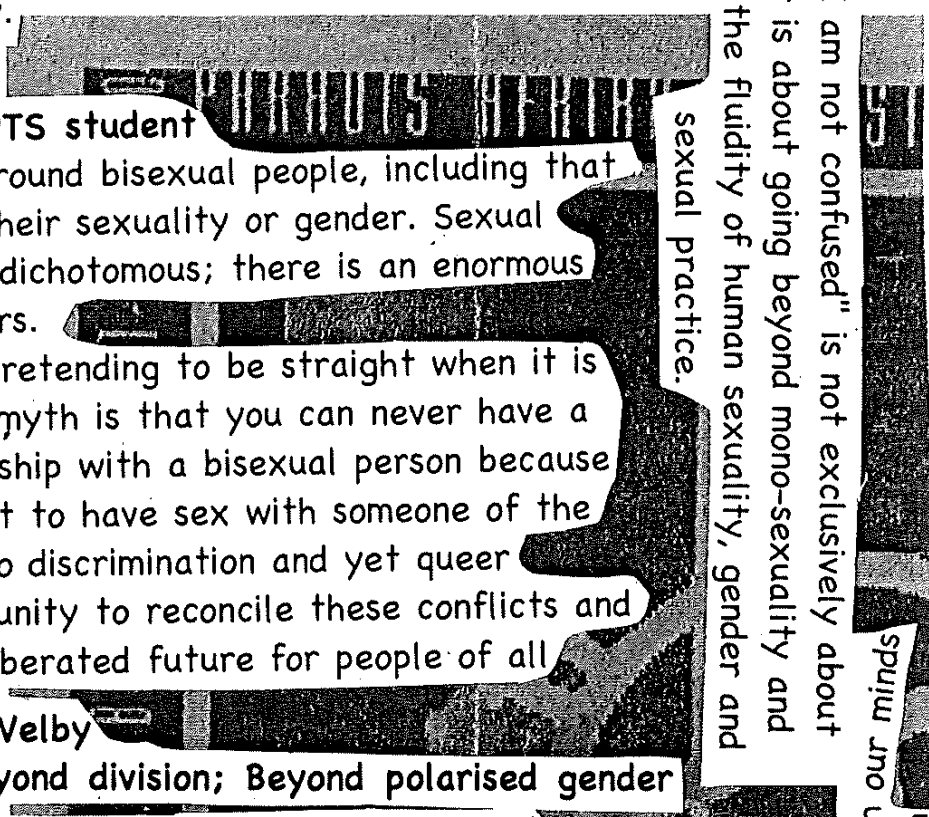
The aftermath:
IN the new utopia, Nothing is left to fight for and everyone is partied out, the postmodern neosexual revolution emphasizing polyamorous perversity resulted in everyone having fucked everyone else. Thus, the mystery and excitement of queer sexuality had gone and lapsed into the static neutral libido syndrome.

# "I am not confused"

**FREE Open forum with special guest speakers.**

**Thursday, October 14th, from 12 - 1.30pm**

UTS Gallery Function Centre, Lv 6, UTS Tower Building, 1 Broadway.



Special Guests: Dale Mills, norrie mAy-welby, Lisa Stollznow
MC: Dinah Cohen, UTS Equity and Diversity Unit

Enquiries: Michelle Sparks,
0410 166 456 UTS Sexuality Officer

**Dale Mills**
**Civil rights activist and UTS student**

There are many 'myths' around bisexual people, including that they are confused about their sexuality or gender. Sexual identity is not necessarily dichotomous; there is an enormous variety of sexual behaviours. Bisexuals are accused of pretending to be straight when it is more convenient. Another myth is that you can never have a 'safe' monogamous relationship with a bisexual person because any moment they will want to have sex with someone of the other gender. This leads to discrimination and yet queer identity offers the opportunity to reconcile these conflicts and to work towards a more liberated future for people of all identities.

**Norrie. May Welby**
**UltraSex: Beyond division; Beyond polarised gender**

Is it possible or permissible to be an adult human without being a man or a woman? Norrie, post-transsexual, biologically neuter, identifying as androgynous, has a go at it.
But aren't all human beings really biologically male or female? This postulate is why hermaphrodites have been reclassified as pseudo-hermaphrodites, and then sexed, as male or female pseudo hermaphrodites.
And if being a man or woman is a natural state, why are there so many Ritual ways for a boy to become a man, and for a girl to become a woman, or worse, unwomanly, or mannish? Why are so many men and women worried about being "a real man" or " a real woman"?
Why is society so fascinated with transsexuals? Why do people think is is acceptable and not at all impolite to ask a transperson in public about their genitals?
Is the line that separates black and white in the Yin Yang sign black or white?

**Lisa Stollznow**

I am not confused - I trust who I am. My GP once told me how he admired my acceptance of my sexuality and lifestyle choices. It came as a shock that people could be unhappy with who they are. I wondered how people could live with themselves if they were not happy with who they are and then it struck me.... they are not really living life. This is my personal perspective on self validation(sure to annoy some people!) In my talk I will cover:

- External validation and how we allow it to influence our happiness
- Why we use labels and how they can fuck with our minds
- Stereotypes and what makes us slaves to them

Our theme, "I am not confused" is not exclusively about bisexuality; it is about going beyond mono-sexuality and acknowledging the fluidity of human sexuality, gender and sexual practice.

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# FREEDOM FROM SEXUAL VIOLENCE
## A BASIC HUMAN RIGHT

last friday

every october

## WOMEN'S ANNUAL MARCH
## PROTEST MEN'S SEXUAL VIOLENCE

# SYDNEY

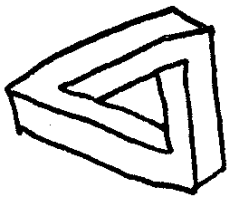
**FRIDAY 29 OCTOBER 2004**

**MEET TOWN HALL 6.30PM**

**MARCH TO HYDE PARK 7PM**

**BRING WHISTLES DRUMS CANDLES**

Messages: 02 9571 9055



Are you from an Arabic-speaking background?

The Lesbian & Gay Anti-Violence Project has been successful in a funding application to the Attorney General's Department, Strategic Response to Violence Program, for a project that aims to determine the nature and extent of homophobia within Arabic speaking communities.

The AVP will be working with a number of partners including Bankstown Community Health Service (SWSAHS), Multicultural HIV, Maronite Youth Services, Beit el Hob (House of Love, Arabic gay and lesbian group), and GLYSSN.

The project will produce a report based on consultation with Arabic speaking communities. The consultation will consist of focus groups, interviews and surveys with Arabic speaking gay and lesbian people, their families. Health/welfare workers, GPs, community leaders and community members in general, including young people.

The report will identify key areas of concern to assist in developing future strategies for addressing homophobia in Arabic speaking communities. A further outcome of this project will be stronger relationships between the organised gay and lesbian communities and the Arabic speaking communities. We hope that this will lay the foundation for future work in collaboration to address homophobia in these communities, and to support and strengthen Arabic speaking gay men and lesbians to advocate for positive change within their own communities.

Stay tuned for updates on this exciting project.

for more info contact

Somali : scerise@acon.org.au

## An open letter to the Anti-Discrimination Board

I am writing to inform you of the following resolution made at our Steering Committee meeting of 5 September 2004:

In the light of the abject failure of the President of the Anti-Discrimination Board to satisfactorily explain why he recommended the granting of the exemption to allow Mission Australia to refuse service to homeless women with a transsexual background, or to appropriately consult the sex and diverse community before making his decision, SAGE (Sex and Gender Education) Australia supports the boycott initiated by the Gender Centre Inc of the Anti - Discrimination Board of NSW's Sex and Gender Diverse Community Consultation Forums.

We regret that this action has become necessary, and hope that meaningful community consultations will one day again be a function of the Anti - Discrimination Board. In the meantime, we are appalled at the cruel plight your actions have put homeless women of transsexual background in, and urge you to reconsider your recommendation.

Yours faithfully

**norrie mAy-welby**
**Media Spokesperson**

im looking to seek out anyone in the sydneyish area who might be interested in doing a drag king workshop at a festival im helping out with - www.belladonnadiy.org

thanks,
sophie

www.belladonnadiy.org

## AMNESTY INTERNATIONAL QUEER NETWORK

The Amnesty International Australia LGBT Q Network NSW - was set up in late 2002- works within that mandate of Amnesty International on behalf of people denied their rights due to sexual identity. Meetings are held on the first Wednesday of every month at 6.30pm at the Amnesty International Activist Centre at 29 Shepherd Street- Chippendale.

**0403 959 342**
QueerNetwork@hotmail.com

www.bitemag.net

# BITE

QUEER PARTIES&PRESS

bite@internode.on.net

## BITE ARE SEEKING CONTRIBUTIONS.

**ISSUE 1 : : HOT PINK.**

Being queer is so hot right now. Our first edition looks at mashed-up culture, loving or hating pop, cutting edge porn, hierarchies of hipness and colours that sting your eyes.

**ISSUE 2 : : THE NEW BLACK.**

Racist gays, ethnic fetishes and the death of identity politics. Issue two takes a gander at whiteness, victim chic, masochism, and why wearing all black looks cool.

**Email for our style guide or to pitch us your story ideas.**

**PROJECT LAUNCH PARTY | 9.10.04**

PINK PALACE, 56 EASTMENT ST,
Northcote, Vic. mel ref 326 H16

BITE

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# QUEERUPTION 8

# BARCELONA

Ay-up!

We are a group from Barcelona who have decided to organise a Queeruption here in Barna in 2005 (We'll let you know the exact date when we know it!!)

At this point, we would be grateful for any help or useful information you could send us (experiences of organising Queeruption, problems you may have had, links, or anything else you think would be of use). We also need financial help, so if you feel like throwing a party, selling your granny, or your arse -- Do it!! All donations will be gratefully accepted.

Heaps of kisses and thanks from karcelona

for more info join the yahoogroup

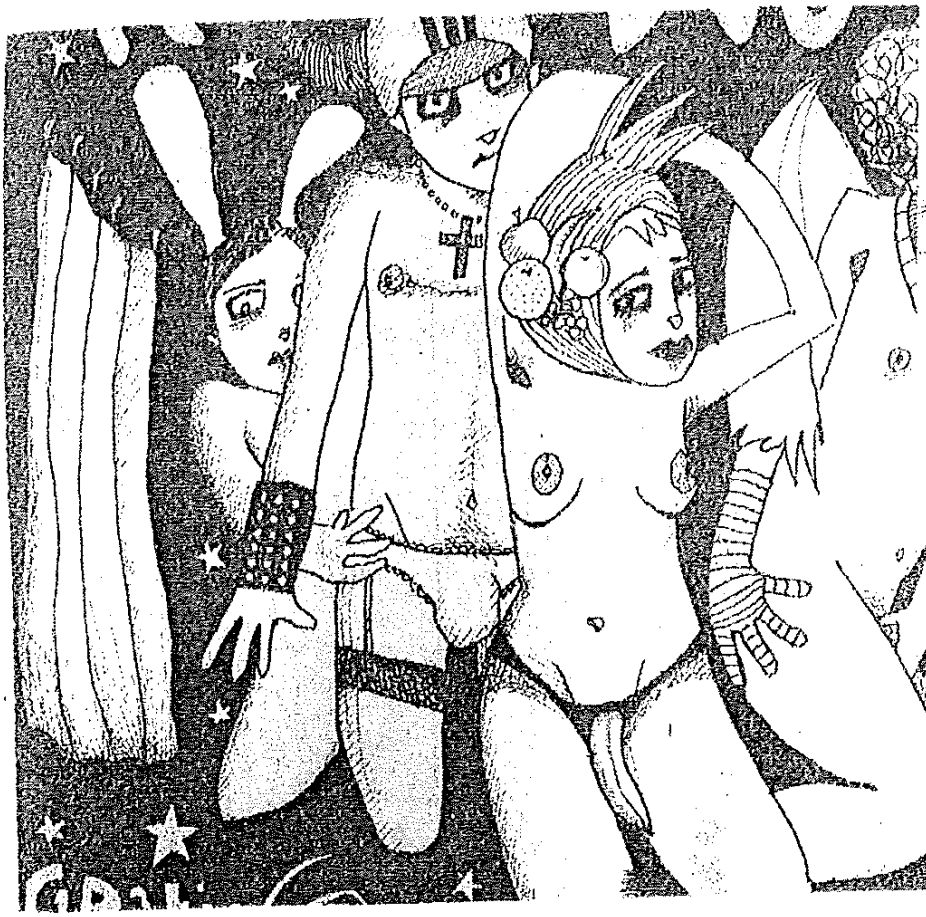
**http://groups.yahoo.com/group/queeruption8karcelona**

We would like to encourage you to get involved in helping us organise **QUEERUPTION** in Sydney.

**You get can get involved by:**

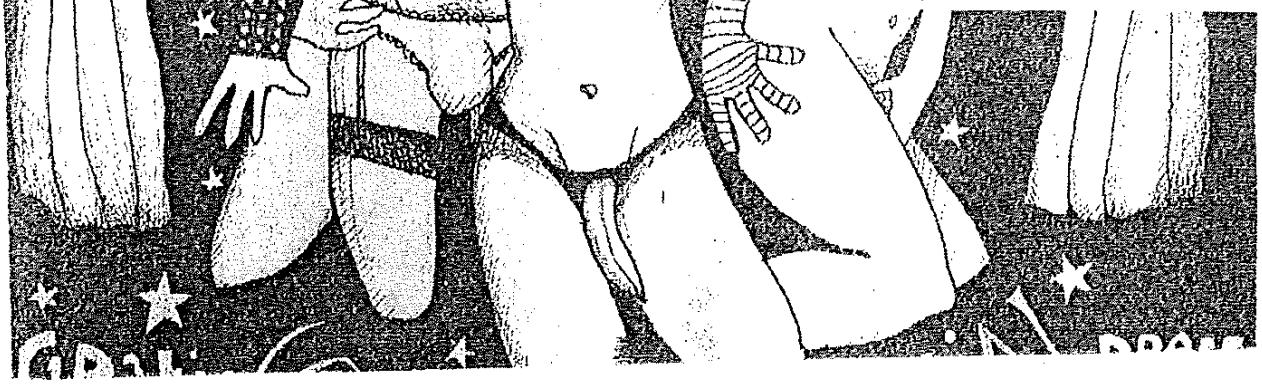
**Coordinating Meetings**

We meet every second Tuesday to make plans and coordinate all the things we need to get together for the gathering. The meetings take place at:



**7pm**
@ SWOP
69 Abercrombie Street
entrance on Levey Street
(opposite Little Queen Street)
it's a big blue warehouse

**Next meetings:**
October: 12, 26
November: 9, 23
December: 7, 21



**Do It Yourself!**

You might not be able to ever make it to a meeting but there are always things you can do to help make this gathering truly amazing. Here are some ideas:

start collecting anything you think might be useful e.g. bedding, paint, clothes, toys
help spread the word
offer a workshop at the gathering
perform DJ or volunteer at one of our events
and we are sure you can think of much much more.....

QUEERUPTION SYDNEY FEB 2005
16-23

## Working Groups

We have formed working groups to make organising the gathering easier.

The Working groups are:

| | |
|---|---|
| **Accessibility & Grievances** | making sure people are comfortable & dealing with any conflict |
| **Accommodation** | organising places for people to sleep |
| **Actions** | coming up with ideas for actions & what will be needed |
| **Art** | getting together art-supplies & making an art-space |
| **Bar** | organising booze and soft drinks |
| **Building** | the big job - finding & organising a venue for the gathering |
| **Children** | organising a kids space at the gathering |
| **Coordinating** | making sure everything happens - easy right? |
| **Dogsbody** | for people who don't want responsibility but are happy to help |
| **Dress-up** | organising a dress-up & make-up space at the gathering |
| **Entertainment and Film** | organising all the parties, film nite and other entertainment |
| **Food** | yum yum - organising a kitchen & providing vegan food |
| **Health** | organising an alternative health space & providing first aid |
| **Information** | taking care of the propaganda & contact point for enquiries |
| **Legal and Security** | providing legal information and dealing with police |
| **Sex Party** | organising a sexy party & providing safe sex supplies |
| **Transport** | coordinating transport for the gathering |
| **Workshops** | coordinating workshops at the gathering |

# QUEERUPTION V

*Omigods. Where to begin!*
*I have had the most phenomenal ten days I could possibly imagine. I have had a very good reason for being out of email and sms contact.*

*Most of this was due to a week long queer alternative slightly anarchist sort of conference camp called Queeruption V. There have been 4 others around the world in the last 5 years, and there is talk of the next one being in Australia in February next year, and if that happens, I can highly recommend it! I might even see if I can be in Oz for it!*

*Kat*

*Berlin, May 2003.*

*In the last ten days I have:*

- *Slept on the floor of an abandoned Stasi station in the wilds of Brandenburg*
- *Showered properly only twice (four times if you count today!)*
- *Spent hardly any money*
- *Almost fallen in love with a pair of Spanish eyes,*
- *Had my heart slightly dented by those Spanish eyes,*
- *Learnt how to make rubber fetish wear (including strap-on harnesses!) out of used bike inner tubes*
- *Learnt new tips on free travelling - hitching and train scams, accommodation etc*
- *Lazed in the sun on the banks of a canal*
- *Eaten mostly communally cooked vegan food*
- *Met dozens of interesting people from all over Europe and the world*
- *Been to a face painting workshop, and worn the results all day and all night*
- *Danced in the underground bar of Berlin's biggest, oldest and most famous squat house at 8 in the morning*
- *Attended an incredibly varied and interesting (not to mention educational!) sex party*

- *Seen a fantastic queer hip-hop duo from Hawaii called Juha perform, and chatted with them afterwards*
- *Seen the dawn (and 9am, which is at least 5 hours after dawn) 4 times*

In May of 2003, I had the privilege of being involved with Queeruption V, a week-long camp/conference/meeting held on a squatted property that was once a Stasi training ground. It is a week that still defies description in my mind, but I do have a favourite photo, which I think captures the atmosphere of Queeruption V quite well. It was taken one afternoon while I was lazing in the sun on the main "street" of the camp. There is a barefoot man stretched out asleep on the ground in one corner, and others wandering, lying about, even one riding a bicycle. You can see the caravans in the background and the main building (we called it the Hotel) on the right, and on the left is the hair salon, where they will remove or add hair to any part of your body. The sky is brilliant blue (we were lucky enough to have pretty amazing weather all week), the late afternoon sun slants across the whole scene, and a power generating windmill turns lazily above the trees in the distance.

But Queeruption was not only about sleeping in the sun.
There were also fascinating and educational workshops on various topics, ranging from the political ("Black Laundry – Israeli Queers Against the Occupation") to the spiritual ("Homosexuality and Shamanism in History") to the creative ("Make your own Fetish Wear from rubber and metal").
There was also a permanent dress-up room, an ethnocized space, a strictly vegan kitchen, an art space, a sex space (necessary in communal living conditions), a screen for showing films, our own radio station, a bar and dance/party room. As it is a DIY conference, everything was run by volunteers, including security, first aid, cooking, conflict resolution and counselling.

For me it was an idyllic week of freedom – you could be anything (or anyone), do anything (or nothing), and wear anything (or, sometimes, nothing...) and relaxation, as well as being a unique opportunity to meet fantastic people from all over the world and learn things that no one had thought to teach me before!

# Queeruption AMSTERDAM

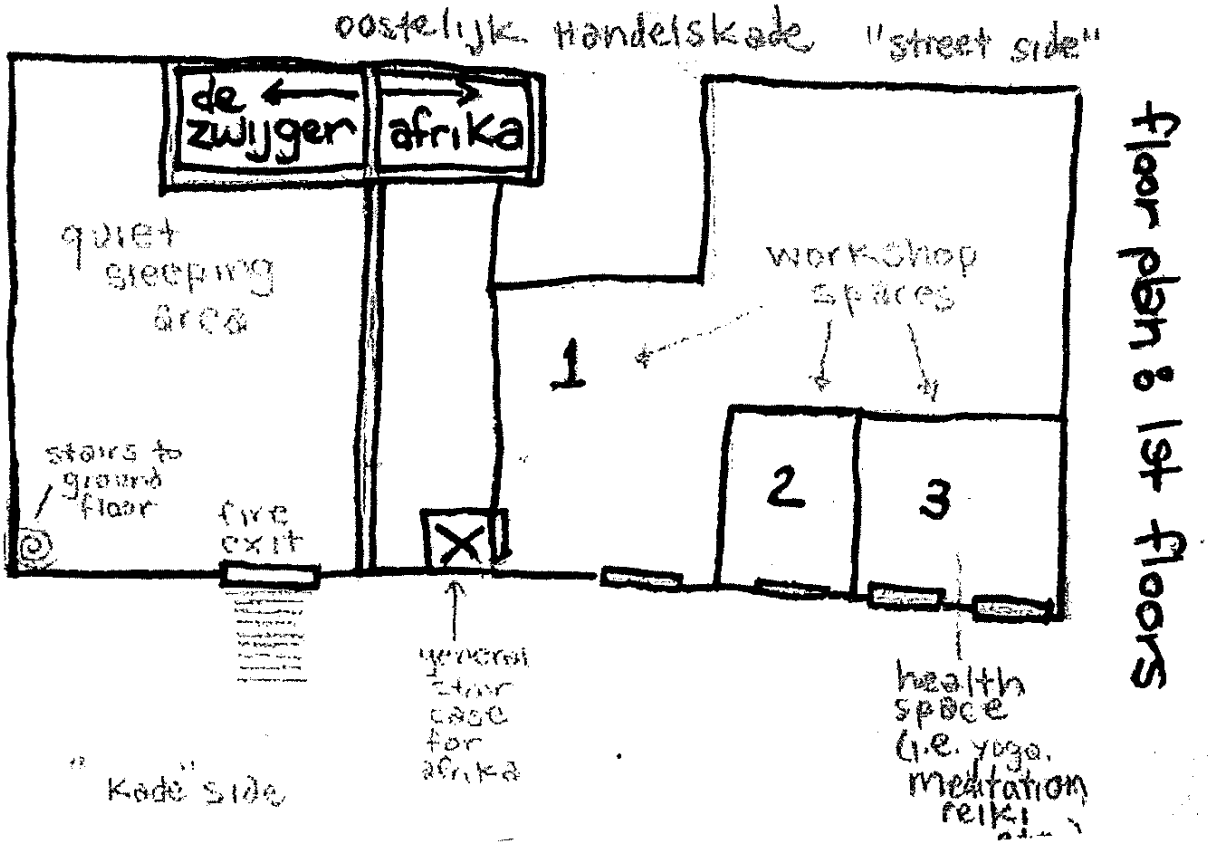
Everyone has something to offer if you can put on a workshop lets exchange ideas and skill share.

## workshops

reiki
meditation
Bunnings Boowaker workshop
Crituque of beauty ideals
Lapdance workshop
Free writing workshop
New forms of opression in late capitalism
Screen printing
Button making/book binding

## About the Space

Queeruption 6 is taking place in two industrial wharehouses, Afrika (named after the building Afrika Huis) and De Zwijger on the Veemkade in Amsterdam. The buildings were squatted on April 20th 2003 by a group of squatters and artists with basic principles for the use of the buildings being autonomy, nonhierarchy, societal criticism, D.I.Y., sustainability and international solidarity. At the moment the buildings house living and working spaces, an exhibition space, a micro cinema, a concert hall, a free shop, a bicycle workshop, a people's kitchen...



zine swapping and making
silkscreenprinting
queerifying the city
making stencils
queer hair salon
dress up
diy sex (haha)
queersports
DJ workshop
vegan chocolate cake
making banners
mud wrestling (we need mud!)
dry wrestling
frigid youth brigade
knitting
fandancing with Omar
queeruption 7
direct actions
jamming
dragkings
dragqueens
healing with chocolate

bicycle ballet
dyke/bike porn making
anti capitalist sex workers
film on gay groups in burma
black laundry (queers against the ocupation of palestina)
gay shame (san francisco)
dance tube workshop (NYC)
bremen queer group
fun querilla sexworkers writinggroup
queer and the media
antifa action workshop
erotic writing
making an issue of the pink pauper

# Dunst

We noticed that there had been some debate about sexually explicit behaviour in Berlin. It was worring to read about abuse and people that had problems. We hope there will be a solution ot the problem without creating TABOOS.

dunst is an organization about sexuality and we believe queeruption is the same. We find it very difficult to make rules about what is the limits of nudity and sexual explicit behaviour, because all members have very different limits. We believe that mutual respect is the key to prevent problems. To make sure that dunst is a TABOO free space, we made a Manifesto:

The dunst MANIFESTO
1. dunst is for all the nice people.
2. dunst is the cultural transmitter in the sexual political confusion.
3. dunst uses provocation as a tool not as a goal.
4. dunst makes contradictions strong and useful.
5. dunst is for everyone, who in their own exposition exceeds limits of discretion.
6. dunst is the low-life no one else wants to deal with.
7. dunst is a free space for those who come from a dominantly male- or female chauvinistic backround.
8. dunst exceeds the gender specific habits that constitute your daily life.
9. dunst is for those who think everyone, including themselves, should be under constant cultural attack.
10. dunst is in constant change.

Greenpepper an Amsterdam based social justice magazine focusing on direct and autonomous action, the following issues include the Precarity -looking at precarious work and Immaterial labour and Life beyond the market -focussing on alternative economies
The Gender edition should come out the week of queeruption. To support this grass roots intiative you could buy a heap to take home and distribute.
Find out more check out

*www.greenpeppermagazine.org*

# Queeruption 6 against fascism

**A collective English language statement by Queeruption 6**
06.06.2004
http://indymedia.nl/nl/2004/06/19455.shtml

About 70 visitors of Queeruption 6 were arrested today at an antifascist demo in the Hague. We protest against the stateviolence and the normality of fascists marching through the streets of our cities.

Today we have witnessed two protest marches in Amsterdam and in the Hague, one for more positive freedom and control over one's own body and spirit (the Legalize Streetrave in Amsterdam), the other against the recurrence of fascist sentiments that have never left our society and are always on the prey for our freedoms and all 'deviant' or alternative lifestyles. In the end, if given the chance, such policies and thoughts will come to exclude all sorts of 'deviant' behaviour, and almost anyone should beware of their reach. We do know that for many people, and with good reasons, the two demos are not at all similar, in importance and intention, but we do feel it appropriate to present them as resembling some similar concerns. Both demonstrations were brutally attacked by the police (more details about the Legalize demo are missing however).

Without the conviction that it will happen soon, we are convinced of the fact that in the end, the dominant policies will blow up in the faces of the people who make them up. Not withstanding the current call from the populace for more 'security', people will eventually come to realize that the freedom to walk our own streets is worth more than a batallion of riotpolice on every streetcorner.

Being queer means having a sense of the plurality of human conduct and being averse to repression, either from right winged mobs or from the state apparatus.
Being queer means honouring and respecting diversity of others and oneself. 'Queer' is a slang word meaning 'different', as opposed to 'normal'. What we witnessed today was a blatant example of 'normality', the normality of neonazis legally marching on the streets of our cities, being protected by policemen in riotgear, the sort of normality which represents everything we stand up against. The resistance against this normality was crushed by brutal policeforce, demonstrators being overrun by police horses, being beaten up and injured, getting arrested and fined for 'taking part in an illegal demonstration'. At this moment we still worry about our comrades, friends and loved ones and are waiting for their return. We protest against this 'normality' and we demand the immediate release of all the arrested antifascist demonstrators, whether anonimous or not, whether 'violent' or not, whether Dutch or not. We will continue to fight this 'normality', and cleanse our streets of fascists, racists, sexists and homophobes.

We protest against the social democrat mayor of the Hague, who is responsible for the police violence, the 'normality' we've witnessed today.

We will continue our struggles, wherever we are. They shall not pass! No pasaran!

## (perspective 2)

by samba queen, 07.06.2004
http://www.indymedia.org.uk/en/2004/06/292925.html

Nearly 300 anti-facist protestors where arrested on Saturday in The Hauge. for "illegal protest" against a nazi parade. Amongst them was a contingent of around 70 international queer activists visiting for the Queeruption 6 gathering, which was taking place in Amsterdam. Here is part of the story.

On Saturday 6th of June, while D-Day commemorations were happening elsewhere, around 80 members of the virulently anti-Semitic Dutch neo-nazi party the NVU, where marching on the streets of the Hague

A counter demonstration was called by Dutch Anti-Fascist Action, which drew over 300 protestors, including a contingent of around 80 protestors from the Queeruption 6 gathering which was taking place in the Africa squat in Amsterdam that weekend. Queeruption is an international d.i.y. gathering of radical queers from various countries and continents, which takes place in a different location each year. After discussing the issues in our general assembly we decided to join the demo. Members of Amsterdam and London Rhythms of Resistance samba bands gave workshops in samba drumming and dance and a band and dance troupe was created for the day from participants at the gathering. The demo mostly consisted of lots of Anti-Fa kids in their black hoodies and sunglasses, a large and colourful contingent of queers, some in drag, with samba band and dancers and around 10 members of International Socialist, the Dutch version of the SWP.

The city authorities had given permission to the march, but only as long as it srtictly stuck to a prescribed route. After about 20minutes of parading through The Hague, the marchers left the prescribed route with the intention of blocking the fascists route. The police reacted with extreme violence attacking the procession from horse back and on foot with riot shields and batons. At least 8 protestors where hospitalised. I saw one woman trampled by a cop on a horse, continue to hit two men, who where trying to carry her to safety , around the head and shoulders with his baton. Another directed his aggression against one of the large samba drums or surdos. Things quieten down a bit and the samba began to play and some the protestors began to dance, playfully mocking the macho stances of the cops who now surrounded the protest.

But this interval was short lived as the riot police resumed their attack, battoning protestors until we were surrounded in a tight semi-circle of about 250 people with our back against the wall of a building. The cops stood in attack poses with their shields and batons raised in a line around us. At intervals a snatch squad would move forward and pull someone out with extreme aggression. One guy standing near me, was hit full square by a cops baton across his skull and fell down on the ground cold unconscious.

After a number of such attacks there was another lull and the police announced in Dutch that we were all being arrested for being on an illegal demonstration. They continued to surround us with raised batons. Someone in the crowd began to sing the Gloria Gaynor gay anthem, I Will Survive and the crowd of international queers joined in with gusto. This was followed by other show songs against fascism including numbers from Grease, the Sound of Music, the Tears For Fears song Shout and Queen's 'We are the Champions'. In between we chanted loudly ' We're here- We're Queer - We Not Going Shopping'. This display of collective defiance and humour seemed to both bemuse and hearten our anti-fascists friends and cheered us up no end. Most cops , though not all, relaxed out of their attack poses the sense of immediate violence defused slightly.

We discussed amongst ourselves the idea of making a break for freedom, but concluded that in the push many of us would be beaten and hurt badly, whist only a few lucky ones would make it though. So we went forward one at a time as the snatch squad returned and let ourselves be taken. Each of us was searched with arms out and legs outstretched against a wall, our possessions put in a bags, our hands

ed behind our backs with plastic ties. We were put on several busses and taken to the police station, ocals waved and gave us clenched fist salutes as we drove by.

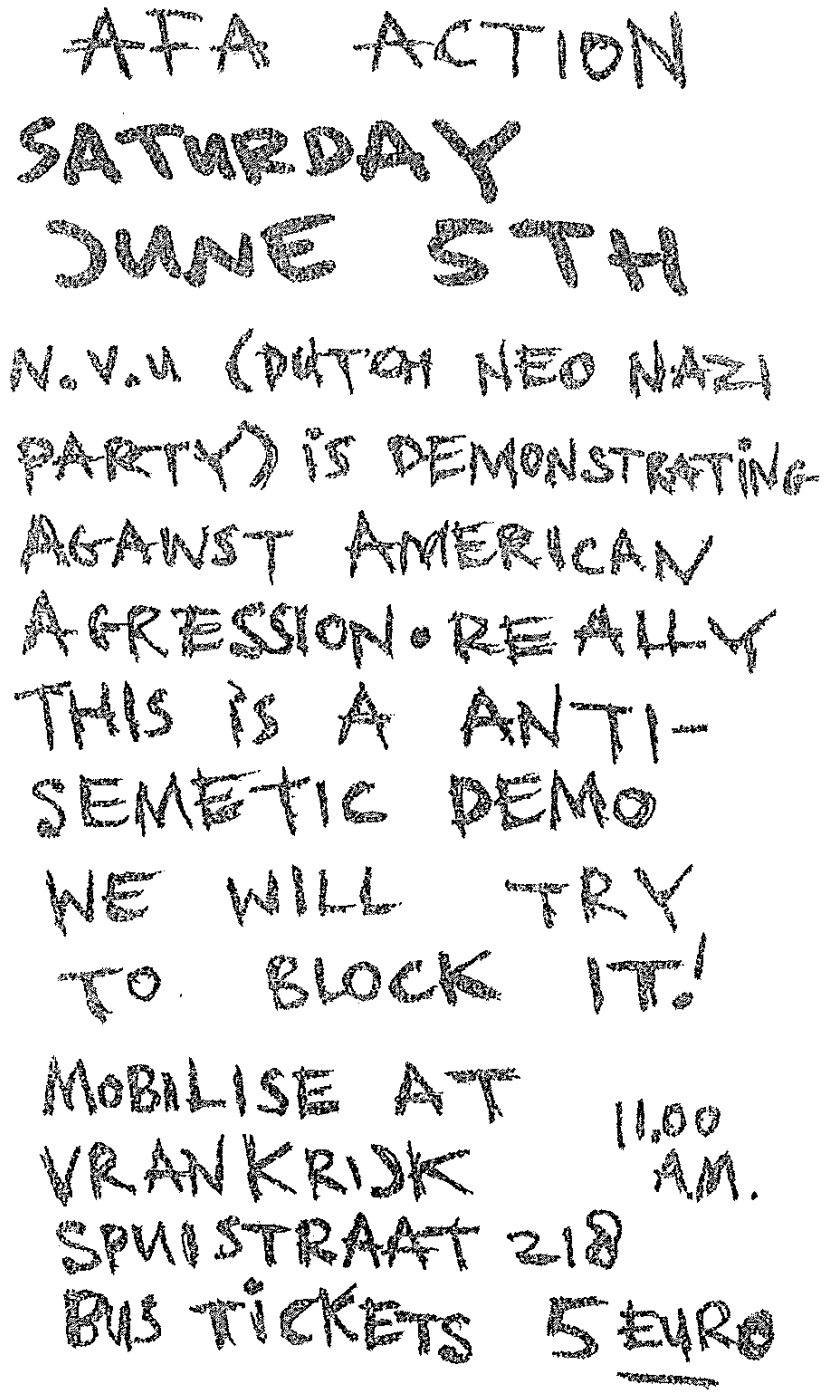
t the police station it was chaos. They put us in holding pens in the yard, where many of us slipped our es and help others to undo theirs. There were so many of us they just didn't know what to do with us. Ve were all searched again and photographed one by one, then most of us where taken into the police asket ball court, where we where tied or hand-cuffed together in lines on the floor. This process took ours and we were without food and water until late in the evening. All of the 250 or so people arrested vere charged with being on an illegal demo and fined 200 Euro, which most refused to pay. Around 20 rotestors where charged with more serious events relating to being part of a group 'engaged in public iolence'.

All of this took many long hours to process. I got out around 11pm, but many were not let until around 5 or 6 the next day. A friend, who was in this final group of protestors who had been held in the police station basement tied together throughout the night reported that they where not told they where being released when they brought out. Instead they were informed by the cops that they where now being taken to the gas chambers.

I would like to especially thank the Dutch Anti-Fascist people who waited to meet people as they were released from custody and who are now organising a legal challenge to the police brutality and the authorities attempts to criminalise our protest. They can be contacted if anyone needs info or support on E-mail: info@afanederland.org phone: 071-5135606 postal address: PO Box 224 2300 AE Leiden.

As a small group of us waited to catch the night train back to Amsterdam, a straight boy looked at us and spat "Fuckin' Faggots" at us in English. His reaction was a normal one. Part of the state sanctioned normality we are resisting- a normality where it is okay to demonise migrants, travellers and queers, to belittle women and terrorise us with individual and collective violence. Where it normal for the authorities to allow fascists to openly parade though city streets, while trampling on the rights of the marginalised, who are the real majority of the people in this world to manifest our rejection their dead end politics of hate.

Back at the Africa squat, a warm welcome awaited us.



FURTHER INFO/ CONTACTS http://groups.yahoo.com/group/ladidah

Queer activism isn't just about sexuality. Queer is about using our creativity and our passions to build a better world. It's about recognising that the term 'LGBT' leaves out as many sexual dissidents as it includes and resisting our identities becoming just another niche marketing opportunity. And it's about having fun as we do it. Of course, radical queers have been doing this for decades. We were at Greenham Common. We were at Seattle, Prague and Genoa. We are in the anti-war movement. Since 1998 Queers for Reconciliation have been organising in Australia in support of reconciliation with the Aboriginal & Torres Strait Islander communities. Since 2001 Israeli queers have been marching in Tel Aviv pride parades against the occupation of Palestine. Last November, in Argentina, a group organised by trans activists marched in the Pride parade under the banner: "No to imperialism, no to war, no to ALCA (the Free Trade Agreement of the Americas)." Their contingent included "piqueteros," the unemployed workers who have been leading the struggle against International Monetary Fund-imposed austerity measures. These are the people we'd rather be marching with, not those rich and powerful gays who use the authority of political office and the boardroom to prop up a society that tolerates 'good' middle class gays at the expense of the multitude of 'disreputable' queers.

*Brought to you by the same motley crew who put together ANARQUIST, LA-DI-DAH, QUEERUPTION gatherings 1 & 4, FLAMING QUEERS parties, the EROTIC CABARET, various low-budget vegan cafés and film nights, radical queer self-defence classes, the pink pauper spoof paper & much more mischief ...*
*July 2003*

Militant direct action has also been used to challenge government inaction and the corporate greed of the pharmaceutical industry in the face of the AIDS pandemic. In 1987 People with AIDS and queer activists formed ACT-UP (the AIDS Coalition to Unleash Power). The first action in New York was a mass die-in on wall Street during the morning rush hour. On another occasion they disrupted trading on the New York Stock Exchange. In London, ACT-UP blockaded the Department of Health & Social Security and trashed the visa section of the Australian High Commission in protest at discriminatory immigration laws. ACT-UP still exists in the US and elsewhere, as part of the movement for global justice, exposing the ways in which 'free trade' for the big drug companies denies access to the most effective treatments for people in the developing world and poor Black/Latino communities in America.

London has always had its sanctuaries for refugees and outlaws looking for the freedom and anonymity it offers. The possibility of making a community of one's own, away from, and against, traditional ties of family and morality, has been its main attraction, in the seventeenth century as in the twenty-first.. Sex has been the focus of new politics and ethics, of communities based on desire. There are many examples, but eighteenth century London had the Molly House - places where men met for drinking, socialising and sex, with a particular effeminate style: In 1726 the Societies for the Reformation of Manners orchestrated a series of raids on these venues, leading to at least three men being hanged for sodomy at Tyburn. So remember that as you walk past Marble Arch later today - the state murdered faggots there.

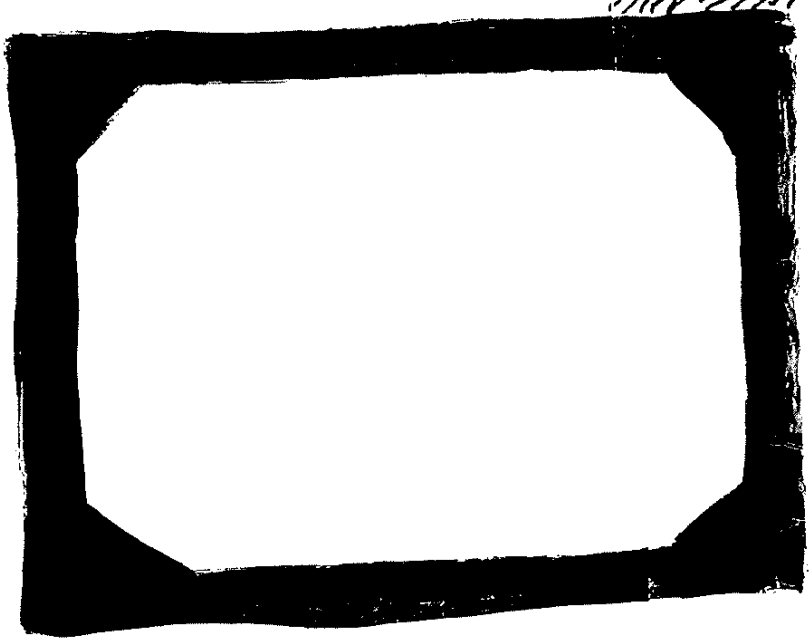
# FROM SERBIA

Please read the open letter (bellow and in the attachment) to the representatives of the Serbian Government, written by gay and lesbian activists, regarding the campaign against lesbians and gay men conducted by the nationalistic movement Obraz in Serbia.

Thank you for your time and support.

Best regards,

Milan Djuric
Program Coordinator
Gayten LGBT
Address: Kralja Petra 54, 11000 Belgrade
Serbia and Montenegro
**E-mail: gtnlgbt@yahoo.com**
**gayten@gay-serbia.com**
**www.gay-serbia.com**



**Belgrade, 25th of July 2004**

**Regarding the campaign conducted by Obraz against lesbians and gay men**

**"Better To Prevent Than To Cure"**

**OPEN LETTER TO THE REPRESENTATIVES OF THE GOVERMENT**

**DEMAND FOR PUBLICSTATEMENT AGAINST HOMOPHOBIA IN SERBIA**

Dear Ms/Mr,

While expecting your reaction, regarding the action conducted by the Fatherland (nationalistic) Movement Obraz, which has not been expressed again, we turn to you publicly, for it is important not to stay silent about any kind of discrimination, including discrimination against homosexual citizens.

Obraz has put up posters all over the cities in Serbia, which indirectly, but undoubtedly are a call for lynch of homosexualy orientated citizens.

According to this campaingn gay men and lesbians are proclaimed seek, which is against all European and International human rights conventions and the regulations of the International Health Organization.

We consider this action as a violation of basic human right to a free choice of a sexual partner. This action represents a symptom of intense oppression of the public space, which opens up possibilities for further discriminatory acts, not only against homosexual persons but also against all other minorities which could be recognized by Obraz as inadequate for the idea and spirit of the "Nationhood"(Srbstva).

Considering that you are advocating for the integration of Serbia into the European Union, we expect your condemnation of homophobia, which is forbidden by the crucial documents of the EU, and by the new anti-discriminatory law of Republic of Serbia, as well. We demand from you, the representatives of all citizens, to clearly and publicly condemn the action by the Fatherland Movement Obraz and every act of homophobia in general in accordance with the Constitution which guaranties equal rights for all individuals. By doing so, you will provide safety and security guaranties for all people in Serbia. We signed bellow will encourage you and keep insiting on your public statements and reactions in regard to human rights of gay men and lesbians, as long as you try to hide behind the silence which denies existance of 5% of population in Serbia, and which directly endangeres democracy.

Signed gay and lesbian organizations:
LABRIS Lesbian Rights Group
**(www.womenngo.org.yu/labris)**
GAYTEN LGBT –Center for Promotion of LGBT Human Rights
**(www.gay-serbia.com/gayten_lgbt)**
Boris Milićević
PRIDE –Pride Association
**www.belgradepride.org**
Attila Kovacs
NEW AGE – Organizations New Age – Rainbow, Novi Sad
**(www.gay.org.yu)**
LAMBDA, Center for Promotion of LGBT Human Rights and
Queer Culture - Nis
**(http://lambda.balconn.com)**
Predrag Azdejković
QUEERIA – LGBT Working Group
**(www.queeria.org.yu)**

# Macedonia: Film festival ZUNICA

Centre for Civil and Human Rights wishes to announce the biggest event of this type ever in Macedonia.

Organized by the activists from CCHR we are proud to announce that from 8th - 10th of October in the Macedonian Museum for Contemporary Art in Skopje, will be held the first Gay and Lesbian Film Festival "ZUNICA" in Macedonia.

You can check our website
www.cgcp.org.mk
www.gaymacedonia.com

Emil Stefanov
LGBT Co-ordinator
mobile + 389 (0)70 / 552-403
stefanov@cgcp.org.mk

or just follow the link below
http://www.cgcp.org.mk/en/filmfestival.asp

Centre for Civil and Human Rights
Kozara 9, 1000 Skopje, Macedonia
tel/fax: + 389 (0)2 / 3179-046
info@cgcp.org.mk
www.cgcp.org.mk

# ARGENTINA

workerswithoutbosses.net is a global network of people organizing assistance for Argentina's occupied factories. The aim is to spark a global discussion about the possibilities and practicalities of a democratically-managed world economy. In doing so, we hope to cement our friendships through acts of international solidarity and collaborative film production. The website contains information about machine parts that are needed, further background and details about working on a film to document it all, as well as other ways to get involved. Or, just join us on the night...

- In December 2001, the workers of the Brukman garment factory in Buenos Aires occupied their factory due to the collapse of the Argentine economy. They ran it successfully for well over a year.
- The workers were subsequently evicted by the police but, on 29 December 2003, pressure from Argentina's social movements forced the government to allow the workers back into their factory.
- Under the terms of the settlement with the government, the Brukman workers must pay the government for the factory within two years or the government will foreclose. The clock is ticking.



www.workerswithoutbosses.net

# Gloria Evangelina Anzaldúa, 1942-2004

Gloria Anzaldua helped make visible the literature of women of color in the USA. She was a chicana lesbian-feminist, poet, writer, and cultural theorist. Ms. Anzaldúa was born September 26, 1942 in Jesus Maria of the Valley, Texas in a family of Mexican immigrants. She graduated from college as the only one from her neighborhood and started her work as teacher of children from migrant families.

Her book Borderlands/La Frontera: The New Mestiza (Spinsters/Aunt Lute, 1987), which combines Spanish and English poetry, memoir, and historical analysis, was chosen as one of the 38 Best Books of 1987 by the Literary Journal. In addition to winning an NEA Fiction Award, Ms. Anzaldua was awarded the 1991 Lesbian Rights Award and the Sappho Award of Distinction in 1992.

Gloria died on May 15, 2004, apparently from diabetes complications. She was only 61 and weeks away from completing her dissertation and earning her doctorate from the University of California, Santa Cruz.

## Work by Gloria Anzaldua

- With AnaLouise Keating. *Interviews/Entrevistas*. New York: Routledge, 2000.
- With AnaLouise Keating. *this bridge we call home: radical visions for transformation*. New York: Routledge, 2002.
- *Prietita and the Ghost Woman/ Prietita y la Llorona*. San Francisco: Children's Book Press, 2001.
- *Friends from the Other Side / Amigos del Otro Lado*. San Francisco: Children's Book Press, 1993.
- "Ms. Right, My True Love, My Soul Mate." *Lesbian Love Stories*, Volume 2. Ed. Zahava. Freedom, CA: The Crossing Press, 1991. 184-188.
- *Prietita Has a Friend* (1991).
- "She Ate Horses." *Lesbian Philosophies and Cultures*. Ed. Allen. Albany: NY: State University of New York Press, 1990. 371-388.
- "La historia de una marimacha." 1989.
- *Making Face, Making Soul/Haciendo Caras: Creative and Critical Perspectives by Feminists of Color* (San Francisco: Aunt Lute Books, 1990)
- *Borderlands/La Frontera: The New Mestiza* (SF: Spinsters/Aunt lute Press, 1987).
- "People Should Not Die in June in South Texas." 1985.
- "El Paisano is a Bird of Good Omen." 1982.
- With Cherrie Moraga, *This Bridge Called My Back: Writings By Radical Women of Color* (San Francisco: Kitchen Table Press, 1981).

# QZAP Mission

http://www.qzap.org

The mission of the Queer Zine Archive Project (QZAP) is to establish a "living history" archive of past and present queer zines and to encourage current and emerging zine publishers to continue to create. In curating such a unique aspect of culture, we value a collectivist approach that respects the diversity of experiences that fall under the heading "queer."

The primary function of QZAP is to provide a free on-line searchable database of the collection with links allowing users to download electronic copies of zines. By providing access to the historical canon of queer zines we hope to make them more accessible to diverse communities and reach wider audiences.

**Queerewind**, a collaborative work by queerupters involved in Queeruption 4, London, and published by a London based zine collective in July 2003, is now online in the Resources/History section of http://queeruption.org (acrobat .pdf format)

Trans queer in Germany looking for

correspondence with other trans

queers.

Email saboraoul@gmx.de for initial contact.

Thanks
sabo

www.gendertrouble.org

# Revelling '05: Queer Lives and Spaces

**A Free Multimedia Conference**
**Fri 25th and Sat 26th February 2005**
**Sydney University**

We want you and your talent / ideas.

We are looking for art, photography, film, seminars, papers, personal accounts, sound and image, performances, workshops, etc, that deal loosely with ideas about how we live our lives and the spaces we live them in. Wanna submit an art work, film or paper? Wanna be part of a debate or panel?
Willing to let us interview you?

Email **revelling05@gmail.com** to get involved or to reserve a place at the conference. See our blog at **http://revelling05.blogspot.com** for more details.

Revelling '05 will be an artistic multimedia two-day conference. In seminars, workshops, discussions and performances we will express and reflect upon our differing queer lives and experiences and the spaces we live them in. Revelling '05 will showcase film, performance and written work that asks:

What's the "Scene" and what does it do for us as queers? What could it do better? Is being queer all about sex? How does a person's ethnicity colour their experience of being queer? What if you cannot come out in your community? How does BDSM interact with GLBTQI? How many perverts does it take to screw in a light bulb? Does your disco need you? Is there a dyke sense of camp? Do queers really take more drugs? What is beautiful about our lives, and what is not?

We hope to inspire and galvanise queer communities through forums, discussion and workshops.

We also hope to organise a performance night for Friday 25th Feb. Please indicate if you would be interested in that.

Some funding is available to us to help people realise their projects. Got an idea but no resources? Email us the idea and we'll see what we can do to help the project get off the ground.

WE WANT YOU!

# CONTACTS

SYDNEY www.queeruption.org

email: farek28@yahoo.co.uk

e-group:
queersydney-subscribe@yahoogroups.com

mobile:
0408671219

GET IN TOUCH! PRETTY PLEASE

**Queeruption Contacts Outside Sydney**

So far we have people in Brisbane and Melbourne helping coordinate stuff for Queeruption 7 in Sydney.

We would love people in other places to get involved.

If you are willing to act as a contact point in your state or region then please contact farek28@yahoo.co.uk or cal 0408 671 219.

If you want to get involved you can contact:

**Brisbane**

Kat

ptracimail-queer@yahoo.com.au

**Melbourne**

Mark

0423 857 303

atomu@internode.on.net

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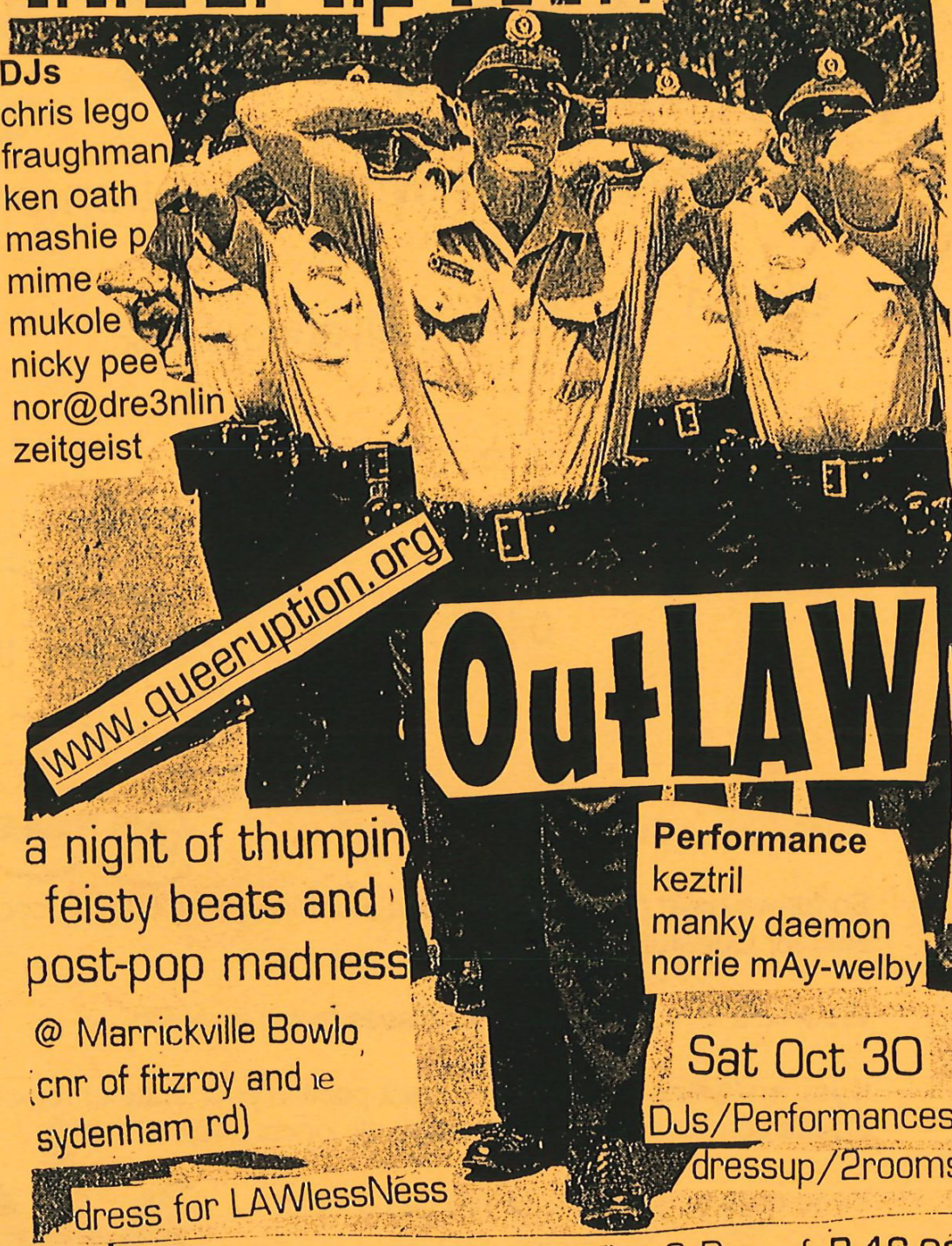
# Queeruption presents



**DJs**
chris lego
fraughman
ken oath
mashie p
mime
mukole
nicky pee
nor@dre3nlin
zeitgeist

www.queeruption.org

# OutLAW

a night of thumpin feisty beats and post-pop madness

**Performance**
keztril
manky daemon
norrie mAy-welby

@ Marrickville Bowlo (cnr of fitzroy and ne sydenham rd)

Sat Oct 30

DJs/Performances/ dressup/2rooms

dress for LAWlessNess

(a fundraiser for QueeRupTion SyDney feB 16-23)

if you live outside the inner city and can't get to an outlet email farek28@yahoo.co.uk or call 0408671219 to book some (some conditions apply)

TICKETS
**available from:**
**(no booking fee)**
reverse garbage (addison road community centre, marrickville)
UTS Students' Association
COFA Students' Association
**($2 booking fee)**
paint it black records (6 enmore road, enmore)
fish records (newtown)
the record store (darlinghurst)

| | waged | unwage. |
|---|---|---|
| b4 | $12 | $8 |
| at door | $15 | $10 |

**and much more.....**